

W A Y

of deliverance from

B O N D A G E.

Set forth in love to the simple, who have
erred for lack of knowledge.

The Redemption of the holy Seed, is through
Judgement on that which hath hindered its growth,
Isa. 1. 27. and purification is by the fire of Zion, and
and the furnace of Jerusalem, the which comes to be
known by owning and submitting unto the power of the
burning Light in its operation of Judgement against
the transgressor, which breaks the peace of the wicked,
that he hath in his wickedness, and hereby through
submission unto the sword of the Spirit of Judgement
is learned to answer the requirings thereof, by which
man comes to be purged, and made a vessel unto ho-
nour, meet for the Masters use.

*Ob! prepare to meet the Lord in the way of his Judgements, for
all his ways are Judgement, Deut. 32. 4.*

By one that desires the enlargement of the righteous
Seed, which is imprisoned in the unconverted.

THOMAS CHILTON.

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Bull and Mouth near Aldersgate, 1659.

The way of deliverance from Bondage.

*He is in the way of life that receiveth
(and keepeth) instruction, but he that
refuseth reproof is brutish.*

Ephes. 2.

2.3.

Ph. 1.1.2.3

Jer. 10. 23

Eph. 5. 13.

A

LL men by nature being obedient children unto the God of this world, and subjects to the prince of the air, are disobedient unto the God of heaven the everlasting King of righteousness, and have no power in them (that is of them) to turn from evil to good, being they are under the rule and Authority of their Master the Devil. Now if any have in them a desire to be delivered from the bondage, and servitude of sin, and death, they must look unto that light which makes the condition manifest, and from whence the desire to be delivered arises; for it is the light of Christ in man which wars against the King and kingdom of darkness, striving to overturn his government, and to deliver the captives from under his power which keeps them in bondage; but the natural man when the light of the Spirit makes manifest his sin, and shews the danger of walking therein, & reproves him for it, and exhorts him to follow the light and obey its counsel, which would lead him out of sin, then he cries out, I

want



(3)

want power; Now to such I say that the power over sin is in the spirit wch reproves for sin, and he that rejects this spirit (which is light) rejects the power, and he that receives it receives the power; yet it may be objected by some he has not a free-will, nor power to receive that in wch the power is. *An.* Its true, man as he is in the power which captivates him in sin hath not a free-will, for its in bondage; but there is a will in man which is not of man, which doth strive to beget the will of man (that is in bondage) into freedom; and this is that which willet not the death of him that dieth, but that all men should come to the knowledge of the truth, and be saved. And as for those who say they have not power to receive that in which the power (over sin) is, I (out of tender love to their precious souls) have written a few words for their information. *Ezek. 18.*

The immortal wise God of love (whose grace *Tit. 2. 11,* hath appeared unto all men) desireth not that *12.* any man should perish, but that all should come *Mat. 1. 21.* to know his power, his light and grace; (which is his Son) to be their Saviour, (who saves his *Ijai. 59. 2.* people from their sins) therefore doth he strive to draw all men unto the Son by the cords of his love. Now he draweth that which hath been seperated, for all men by reason of transgression hath been degenerated, and separated from God, and his work is to draw and separate the creature (by the light) from that which hath blinded the creature, and hid the face of God. Now all the strength which man has is to look unto the light which makes manifest

*Isa. 50. 7.
Mans
strength
is to sit
still.*

his deeds of darknets, and reproveth him for them, and so to sit still from his own willing, and running, that the power of the light which wrestles & bringeth judgement on the power of darkness, may rend the cords of iniquity which tie the creature to the devil, & his spiritual light of judgement doth draw & strive to redeem the creature out of its bondage, by bringing judgement, and Ministering condemnation upon all his deeds; and all that is required of the creature is to stand still and own the spirits Ministration of judgement on him, and quietly to lie down under them, and herein lieth his strength. And as there is a patient waiting under the judgement of the power, the strong man comes to be bound, and the keepers of the house are made to tremble; and in this manner is the creature brought forth into victory, (through judgement) over his enemy the devil, but where the drawings of the Lord are refused, and judgement scorned, the power over sin is not known; and before any comes to feel power over sin, they must first know (& open) the door at which the power enters, to wit, a standing still from self-willing and acting, which darkens the heart, and to look with care unto the light which shines in the midst of darkness, that the blind eye may be opened, and receive sight; and this light is the free gift of the Father which plentifully springs from the fountain to refresh the dry thirsty Land: but many there be who throw up mountains and heap up great hills (out of their impenitent carnal hearts) to stop the passage of the sweet streams

streams of the waters of *Shilo* which run softly, and there is none can truly taste the vertue and goodness of this water, but those who come down from of the mountains [of their imaginations,] for the mountains are high, but the waters are below the hills, and the way to receive it is to stand still in coolness, and not to reach after it in a self-will, for that cannot taste it, nor embrace it; but as there is a firing still in a sober frame of spirit, it springs up freely of it self in the heart, to beget a thirsting desire, and also to satisfie it with that which is more precious then Rubies, he that hath an ear let him hear. So the chief thing which is first required of people [by the light,] is to sit still, that is, when the light ministreth forth judgement, and condemnation upon all their wicked words, and actions, that they do not fly back from the light which makes them manifest, nor revolt from the judgements thereof; but that they own the smiting of the Lord by the light, for their manifold transgressions, and condemnation to be due unto them; and so to look unto the light which makes manifest sin in the first motion, and submit to [and lie down under] the judgements of the power thereof, which first wounds, and then by degrees cures with the healing stripes of his love, and this is the strength which the Lord requires, and whosoever will not make use of it; but runs on without fear in the race of *Prov. 1.* wickednesses, casting the Counsel of Gods *24. to the* love behinde their backs, and will have none end of the of his reproof, they are hardened, and their chapter. *desist.*

Psa. 42. 16.

Gen. 6. 3:

Psal. 95. 7,
8.

Matth. 25.

30.

destruction is of themselves; therefore let all who feel the reproaches of the Lord by his light in them, mind what it reproveth for, and there to stand still, looking unto the light which counsels to do so no more, and as it is owned in its reproof, by degrees the power comes to be received over those sins which it reproves for, and as there is a patient waiting under the ministration of condemnation, and a standing in awe of the light, fearing to act those things which is guilty of reproof; then man comes to be guided out of sin, and led in a way to life which he knows not. And so let none refuse, but all mind the drawings of the Father, who with the light of his Spirit striveth with man to turn from darkness to light; for the Spirit shall not alwayes strive with man, but whilst it doth strive and call (to day) if ye will hear his voice, harden not your hearts, least he cease striving with you, and seal you up in the pit of torment, out of which there is no Redemption, then it would have been better ye never had been born; Therefore when the light reproveth, and calleth to depart from sin, let none say, I want power, nor refuse to make use of their strength, in sitting still; for that is the slothful servant [and not the willing] who must be turned into utter darkness, where there is sore tribulation, and anguish; but blessed are those who have learned by the light, to cease for evil, and to do well, for unto such, power is increased to give victory over the enemy, who goeth about like a roaring Lyon, seeking whom he may devour.

And

And what though the covetous money-sucking Priests, and ignorant, contentious, carnal professors, have set themselves in battell against the light [which is the good gift of God to every man, unto which all would do well to take heed] some calling it a natural light, *1 Cor: 12: 7.* & others calling it darkness, giving it lying titles to fright people from believing it to be of God; *2 Pet. 1: 19.* yet the light shall grow and flourish, and all that oppose it shall fade and wither. And as the people of old had several judgements and opinions concerning the man Christ Jesus, so the people have now concerning his light; some said, he was a good man, others said, nay, but he deceives the people; so those who have tasted the vertue of the light, and know its sufficiency, say, it is able to lead all that give up themselves to be guided thereby unto the knowledge of Salvation by Jesus Christ; but [out of ignorance] others say, nay, it is a delusion; yet the unbelief of some, makes not void the Faith of those who feel the riches of the goodness thereof to be more worth then rubies; and this light with which every man is enlightned, is Spirit, and life, though this [corrupt worldly wise] professing age will no more acknowledge it to be so, then the Jews of old would acknowledge Jesus to be the Christ. Oh! *England, England,* thou that deniest the light of Christ, which appears in the inward parts of all people, thy knowledge hath pufft thee up, thy wisdom hath perverted thee, and thou art become a nurse to the Babylonish whores bastards, who art envying

*John 7. 12.**John 1. 4.*

vying the honest woman , and pleading for
whoredom , but the wages due for thy work,
thou shalt receive unavoidably.

*The Righteousness of the Righteous shall
be upon him, and the wickedness of the
wicked shall be upon him.*

By one that desires the releasement
of the imprisoned feed.

THE END.



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